

contribution in bringing the story of HMS *Resolute*, familiar to most readers with a serious interest in the history of the Arctic, to the notice of a wider readership. But as a work of history, this is an extremely shoddy creation. This reviewer cannot recommend it. In its place, of the many existing books on the topic, that by Pierre Berton (1988) and especially that by Ann Savours (1999) are recommended as being accurate and readable treatments.

REFERENCES

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NIPISAT – A SAQQAQ CULTURE SITE IN SISIMIUT, CENTRAL WEST GREENLAND. By ANNE BIRGITTE GOTFREDSEN and TINA MØBJERG. Copenhagen: Danish Polar Center, 2004. ISBN 887-90369-73-4. Meddelelser om Grønland, Man & Society 31. 243 p., maps, b&w and colour illus., appendices, bib. Hardbound. DKK298.

This book by Anne Gotfredsen and Tina Møbjerg offers a comprehensive description and analysis of a Saqqaq culture site from archaeological investigations undertaken at the Nipisat site in Central West Greenland from 1989 to 1994. Excellent faunal preservation, numerous radiocarbon results, preserved architectural features, and an extensive artifact assemblage are used to explore a continuous occupation that began about 2000 BC and spanned approximately 1500 years.

Only a handful of comprehensive works so meticulously document an Arctic archaeological site and place it in a large-scale cultural context. In essence, Gotfredsen and Møbjerg incorporate a detailed site description with a faunal analysis to investigate three chronological phases of Saqqaq culture. In doing so, they reveal subsistence and seasonality patterns, define previously unknown aspects of late Saqqaq material culture, and explore cultural affiliations between Saqqaq and Dorset cultures.

The absence of dwelling structures with a well-defined box hearth, the introduction of soapstone vessels, and the abandonment of the bow and arrow by the site's occupants at Nipisat during the latest phase of the occupation are

convincingly cited as evidence for cultural affinities with the succeeding Dorset culture in Central West Greenland. While there are few examples of this late Saqqaq phase in Greenland, the authors suggest that they could represent connections to the western Canadian Arctic. Likewise, there are demonstrable similarities between the earliest phases of the Nipisat site and the preceding Arctic Small Tool tradition cultures throughout the Arctic.

Chapters 1 and 2 describe the culture history, archaeological background, and natural setting of the Sisimiut district. Within these chapters, the authors set the Nipisat site in chronological context, relating it to both the known cultural sequence and the climatic sequence. Thus they establish the long-lived and changing nature of this Saqqaq culture, which is useful for comparison with and interpretation of other, short-term Saqqaq occupations.

Chapter 3 presents an overview of the geographic setting of Nipisat and discusses the changing nature of the site over time. Sections on radiocarbon dating, stratigraphy, and architectural features provide the reader with a good basis for understanding the three chronological phases of occupation at Nipisat. The detailed stratigraphic profiles are well employed in an important discussion of site formation processes and the radiocarbon results. This chapter is nicely documented and provides sufficient technical detail for independent verification of results and subsequent re-analysis.

Chapter 4 includes numerous illustrations, photographs, and descriptions of the site's many lithic and organic artifacts, including their relative distributions. The artifact assemblage from Nipisat contains a wide variety of objects and materials. In particular, it is noted that the early phase of the site contains tools used in hide working, tool production, and flint knapping that are comparable to those found at other large Greenlandic sites, such as Qeqertasussuk and Qajaa. However, the eventual abandonment of the bow and arrow in favor of heavy harpoon or lance heads and the introduction of beveled and polished knife blades and soapstone lamps during the later occupation of Nipisat represent a marked departure from this earlier occupation and provide provoking evidence for cultural connections with Dorset populations.

Chapter 5 introduces the faunal evidence from Nipisat and outlines the methods of collection, quantification techniques, and seasonal indicators employed in the analysis of this impressive faunal assemblage. Chapters 6 through 8 provide detailed presentation, analysis, and discussion of the numerous fish, bird, and mammal species present and identifiable at the Nipisat site. The discussions of site seasonality, site function, and hunting techniques for each of the three chronological phases of the site's occupation represent the main focus and strength of this book. These analyses provide an important benchmark for further study and comparison of Palaeoeskimo subsistence strategies in this region and throughout the eastern Arctic.

This monograph is well documented and contains over 200 figures, which are beautifully reproduced. In addition

to the excellent field and artifact photography, the precise mapping, and the finely drawn artifact depictions, there is a series of superb watercolor illustrations by Jørgen Mürhmann-Lund, which help bring to life many of the activities carried out by the Saqqaq inhabitants of Nipisat.

Like other recent offerings in the *Meddelelser om Grønland* series, *Nipisat—A Saqqaq Culture Site in Sisimiut, Central West Greenland* is a state-of-the-art monograph that I highly recommend to any Arctic scholar. Publications of this depth and completeness are models for future publication and serve to both broaden and deepen our understanding of the North.

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APOSTLE TO THE INUIT: THE JOURNALS AND ETHNOGRAPHIC NOTES OF EDMUND JAMES PECK, THE BAFFIN YEARS, 1894–1905. Edited by FRÉDÉRIC LAUGRAND, JARICH OOSTEN, and FRANÇOIS TRUDEL. Toronto: University of Toronto Press, 2006. ISBN-13: 978-0-8020-9042-3. xiii + 498 p., map, b&w illus., chronology, notes, bib., index. Hardbound. Cdn\$75.00; £48.00.

Throughout the 19th century, the Inuit of southern Qikiqtaaluk (Baffin Island) and, in particular, of Tinijjuarvik (Cumberland Sound), experienced waves of encounters and extended contacts with Europeans, Americans, and Euro-Canadians. In succession, explorers, whalers, scientists, and Christian missionaries entered the world of the aboriginal Inuit and altered their life: rapid cultural change touched upon their existential human-environmental interaction, economic activities, technology, and concepts of social organization and beliefs. It is fortunate that extensive written and visual documentation, albeit only from the outside, exists for this crucial period of exchange between the Inuit and outsiders to help us interpret the historical process of culture contact.

The published literature on this Arctic region is fairly rich. Lately, additional and hitherto unpublished archival materials, such as diaries, field notes, and documents by individuals involved in the contact, have been made available and complement the existing sources. Such materials, mainly from the period between the 1880s and the early 20th century, offer a detailed and deep insight into the fabric and structure of the relationships with the Inuit as seen by the ephemeral outsiders. The journals and letters by Franz Boas (Müller-Wille, 1998), whose studies in the region in 1883–84 culminated in his classic book *The Central Eskimo* (1888), serve as an example. *Apostle to the*

Inuit, the first publication of the diaries and ethnographical notes of E.J. Peck, is a welcome and significant addition to the existing historical sources.

Peck was among the earliest Scottish Anglican missionaries working in Tinijjuarvik between 1894 and 1905, and one of the more prolific. This publication allows a more detailed assessment of the goals, strategies, and perceptions of Christian missionaries towards, in this case, the Inuit of Qikiqtaaluk. In converting the Inuit to Christianity, the missionaries wanted them to abandon their own worldview and beliefs, which the Church saw as evil and destructive. Peck began missionizing the Inuit of the eastern shore of Hudson Bay in 1885, then moved in 1894 to southern Qikiqtaaluk, where he continued actively till 1905. Peck became fluent in the Inuktitut of the Eastern Arctic and introduced literacy to the Inuit by applying the syllabics developed by Anglican missionaries. Through Inuit informants who became converts, Peck obtained an expertise in the beliefs of the Inuit. However, his notes and documents remained mainly in manuscript form in archives. It was the editors' purpose to make this material public and place it next to the existing source for closer scrutiny by Inuit and outsiders alike. The texts are painstakingly transcribed, edited, and extensively annotated by the editors.

The book begins with a chronology chart of E.J. Peck's sojourns and travels in southern Qikiqtaaluk and an introduction to the history of Anglican missionary activities in the Eastern Arctic of Canada to provide the general context for the diaries and the notes. Throughout the book, 25 figures, photographs, and reproductions of scenes of daily life drawn by Inuit are displayed, adding further illustrations to the text. An extensive reference list is included (p. 483–494), and a complete index of personal names (p. 495–498), keyed to dates of journal entries where they appear, allows the reader to find these people within the text chronologically.

The editors have divided the book into two major parts. Part I (p. 33–282), "The Journals," contains the diaries that E.J. Peck kept, at times sporadically, apparently for public consumption by his employer, the Church Missionary Society. The time covered is August 1894 to October 1905, during which Peck spent seven years in all with the Inuit near the Scottish whaling station at Umanarjuaq (Blacklead Island) in Tinijjuarvik. The diary entries are often short and contain summaries of longer periods. They contain many and often detailed references to missionizing activities and judgments on the state of the Inuit; they also have useful references to weather conditions, renewable resources, demography, and other social aspects of the Inuit communities of southern Qikiqtaaluk. Part II (p. 285–418) consists of the "Ethnographic Notes" and the extensive list of 347 *tuurngait* or spirits (p. 419–468) from legends handed down in oral tradition, which Peck obtained from Inuit experts and wrote down, often verbatim. This part is an extremely valuable complement to the series of beliefs and spirits that Boas had recorded only 10